

many half-hearted professors, that the Holy Spirit ought to come upon them with great effusion without any preparation for him on their part, and because he does not thus come, they conclude that the baptism of the Spirit, and the gifts of the Spirit were only intended for the primitive church. If men really want the baptism of the Holy Ghost, let them get together some where, in an upper room if you please, and abide there ten days at least, in constant prayer and supplication, and see if there will not be such an outpouring that there will not be room to contain it. If men will be the same, "Christ is the same, yesterday, to-day, and forever."

One hears much from the pulpit and in the prayer-meeting of giving our bodies, a living sacrifice unto the Lord, but what does that imply? The thing we sacrifice, we surrender, or give away. If one surrenders his living body to the Lord, he has no more control of it himself. It then becomes "the temple of the living God." As such what will be its conduct? How will it be dressed? How employed? Where will it go? Will it be sick or deceased? These questions all enter into the development of a real Gospel spirituality. A very common conception of great spirituality, is one's ability to take active part in public worship, to testify freely, or shout lustily. These manifestations may be all right, but at best, they are only the outward expression of an inward enthusiasm, which may or may not be produced by the indwelling of the Holy Ghost. Genuine spirituality expresses itself in deep devotion to the Master, great love for humanity, and an entire separation from the world. These were characteristics of our Lord, and if his Spirit abides within us, we must necessarily reflect those traits. The indwelling Spirit will manifest itself in works, rather than words.

It is well to be influenced by the Spirit to noble action. It is better to be endowed with the Spirit and power of God, to go forth and do battle for the Lord. A birth of the Spirit results in salvation to one's self. A baptism of the Spirit brings salvation to others. Hence, the importance of earnestly seeking the latter if God bestows the former upon us.

If we would obtain an heirship with Christ in the coming dispensation, it behooves us to have very close fellowship with him in this age of probation. Salvation "so as by fire" will not likely afford a very abundant entrance into the future kingdom of Christ. Let us all therefore, earnestly seek the indwelling of the Divine Spirit that we may constantly be in close communication and communion with our blessed Master.

709 Arch street, Phil.

OUR RELATION TO SINGLE IMMERSION.

J. M. BOWMAN.

We will need to consider, at least, some of the aspects of the baptismal question before we can reach any thing like a conclusion.

The word *baptizo*, meaning to baptize and so translated in the New Testament, seventy-four times, is the word *bapto*, meaning to dip, this word being used three times and each time, rendered dip.

As, "send Lazarus, that he may dip the tip of his finger in water and cool my tongue." Luke 16: 24. "He it is for whom I shall dip the sop." John 13: 26.

Thayer's Greek, English Lexicon of the New Testament says that *baptizo* is frequentative of *bapto* and means properly, to dip repeatedly. The noun, *baptisma*, is also from the frequentative verb *baptizo*.

The formula for baptism given in the commission can mean nothing short of an immersion into each name, only by disregarding the frequentative meaning of *baptizo*, which would not then give us what Jesus said, and by conceiving the Father, Son and Holy Spirit to be one in every sense, in opposition to the Bible's teaching the Personality and Deity of the three names of the God-head. Jesus prayed that he and the disciples might be one in the sense that he and the Father are one.

If Jesus had said *bapto* (dip) them into the names of the Father, Son and Holy Ghost, we would be sure that he meant one immersion. If he had said *baptizo*, (dip them repeatedly) into the names of the Father, Son and Holy Spirit, then we could not determine how many immersions he meant and would be at sea. But he said *baptizontes* (dipping them repeatedly) into the name of the Father, and of the Son, and of the Holy Ghost, which candidly interpreted, can mean nothing but three immersions, one into each name.

Paul says, "You are baptized into Christ." Gal. 3: 27. "As many of us as were baptized into Jesus Christ." Rom. 6: 2. He speaks of Christians as being "in the Spirit." Rom. 8: 9, and of being "in the Father." I Thess. 1: 1.

Since he plainly says, "We are baptized into Christ," it seems clear that we are also baptized into the Father, and into the Holy Spirit, as Christians occupy the same relation to the Father and the Spirit as to Christ. And further, Paul asked those whom he found at Ephesus, when they said that they had not so much as heard whether there be any Holy Ghost "INTO (*eis* tran into in W. and H. Rev. Eng. Ver.) what then were you baptized?" He is very sure that something is wrong with the baptism of Christians who

have not heard of the Holy Spirit, when they should have been baptized into the Holy Spirit.

Jesus said baptize into (*eis*) the name (*to onoma*) of the (*tou*) Father, and of the (*kai tou*) Son, and of the (*kai tou*) Holy Ghost. When the Samaritans received the Gospel, Peter and John were sent to them. They "prayed for them, that they might receive the Holy Spirit, for as yet he was fallen upon none of them; only they had been baptized into (*eis*) the name of (*to onoma tou*) the Lord Jesus." Acts 8: 16. Here it appears that there is a connection between baptism and receiving the Holy Ghost; and that something was wrong or lacking in reference to what they had been baptized into from the statement "only they had been baptized into the name of the Lord Jesus." But all that is said about making it right is that they laid hands on them, and they received the Holy Spirit.

In the case of the Ephesians, Acts 19: 1-6, Paul offers no criticism in respect to their having been baptized into John's baptism, but goes on to teach further concerning Christ. Very possibly, in John's baptism, they were baptized into the name of the Father, as was done with Gentiles when they accepted the Jewish faith. But this was incomplete after the personality of Jesus and the Holy Spirit had been revealed. Following the text, Paul completes their baptism by baptizing them into the name of the (*eis to onoma tou*) Lord Jesus; and after laying hands on them, they received the Holy Ghost.

On the day of Pentecost and concerning Cornelius, Peter commanded them to be baptized in (*en*) the name (*to onomati, dative*) of Jesus Christ. That is by the authority of Christ, as "I am come in my Father's name." John 5: 48, and "The works that I do in my Father's name." John 10: 25.

Dr. Phillip Schaff says, in his "Teaching of the Twelve Apostles," "The Didache, the Catacomb pictures, and the teaching of the fathers, Greek and Latin, are in essential harmony on this point, and thus confirm one another. They all bear witness to trine immersion, as the rule, and affusion or pouring as the exception." Then in concluding he says, "Let us now briefly sum up the results of this historical survey concerning baptism." "Trine immersion and emersion of the whole body, was the general practice in the ancient church, Greek and Latin, and continues to this day, in all the eastern churches and sects, and in the orthodox state church of Russia."

"Trine affusion or pouring was allowed and practiced in all the ancient churches,